The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, APRIL 27, 1867. [No. 9.

WEEKLY REVIEW.

—Two privates of H. M. 26th Regiment, went out from Belgaum, to cut firewood at Yellapa in the Jagheer of the Putwurdhun. They went to a Native liquor-shop and got into a squabble about the price of the drink; they were pursued by the villagers; knives were drawn; one of the villagers was killed; one of the soldiers was badly hurt and the other had great difficulty in bringing him into camp. As the affair had occurred in a Native state, the men were brought to Bombay to be tried before the High Court. A large number of witnesses were also obliged to come, at an enormous expense. The two soldiers were acquitted. The jury recommended that four of the Native witnesses for the prosecution, should be arraigned for perjury. We have here an illustration of the 'blessings' conferred on India by our liquor-license system, which seems now to be extended even to the Native states. Several officers of the Cameronians were among the witnesses summoned, and it will be well if they get back to their stations without detriment to their health. Must they bear the expenses of the journey, themselves?

—After writing the above, a paragraph regarding the trial meets our eye in the *Indu Prakash*. Our contemporary is amazed at the verdict, and says, 'The *Guardian* will yet tell us that justice may be expected from the High Court when the case is between an Englishman and a Native!'

The twelve gentlemen of the jury who heard the evidence, came to the conclusion that the soldiers believed that they were in danger of their life, from an excited mob, and gave their verdict accordingly. It is a bold thing for the *Indu Prakash* to say that this verdict was against the evidence, and would have been different if the jurymen had not been biassed. There is, we admit, such a thing as pride of class and of race, and Englishmen have a great deal of it; it is by no means impossible that jurors should be unconsciously influenced by such a bias; still a man who brings a charge of this kind should be prepared to show that the character of the evidence justifies him in bringing it. In this case the evidence of the Native witnesses was so grossly contradictory that the jurors called for their impeachment, a thing which they would not have dreamed of doing, if they had not felt a profound conviction that perjury could be clearly established against them. The trial of these soldiers took place last week; this week a sailor has been tried for culpable homicide and acquitted; in this case however the victim was a European not a Native. Were not four Europeans executed in Bombay last month for the murder of four Natives? Is it not just possible that there is a bias in the *Indu Prakash*, leading it to venture on the bold assertion that 'justice is not to be expected in the High Court when the case is between an Englishman and a Native?'

—The Colaba sewer and outfall will cost, it is estimated, some 18 lacs. A good deal more we should think. The greater part of the way will lie through rock, in many places very deep. Q. in the *Bombay Gazette* says:

"The question of the sewage outfall comes to this. Must the sewage be poured into the sea, and if so, must it be permitted to silt up on the harbour fore-shore, and interfere both with health and the anchorage? Under these questions I would enquire whether all the sewage of large towns and cities is poured into the sea? If this city were bounded by neither sea nor river, what should we do for an outfall? Ask the Health Officer what is the capacity of agricultural and economic chemistry to dispose of sewage, not as a destructive, but as a profitable agent? I think it will be answered that I have in view an expensive and impossible process. To this I reply, not so. The people of Bombay are content to separate £25,000 a year for the drainage works and are prepared to borrow a million sterling besides. The scientific chemist could tell what might be done with a portion of this capital, and might agree to guarantee the repayment of it in a very short time. I say nothing of public health under this view of the question except that the harbour would not be fouled."

It seems to us a great reproach to modern science that the refuse matter of Bombay should need to be carried three and a half miles out to sea, for that is what the Colaba outfall signifies.

—A friend has sent us the two succeeding paragraphs, extracted from the *Scientific American*. *Quere*, May the rings of Saturn be composed of an immense body of meteors revolving at a speed sufficient to keep them from falling to his surface?

"The Latest Meteoric Theory is that of M. Fonvielle who, on the supposition that innumerable meteoric bodies circulate throughout interplanetary spaces, concludes that each planet in the course of ages, has hollowed for itself a path among these flying meteoric masses, attracting all within the reach of its gravitation; but from periodical inequalities in its orbit, it attracts at times other meteoric masses which had before escaped its attractive power. Le Verrier demonstrated many years ago by mathematical calculation, the existence of several belts of such meteoric masses moving in orbits like the planets. This shows that the strained hypothesis of a path created and maintained by planetary revolution is unnecessary. The paths are already made."

"We recently inspected a city rail road car at the manufactory of John Stevenson and Co. New York. This car does not differ materially in size and shape from those now running on our city roads, but it is constructed with a view of accommodating passengers on the roof, which has a neat iron railing at each side, and ornamented ladders extending up to it, form the rear platform. The upholstering is exceedingly rich and the finish of the wood work surpasses any thing we have before seen. The panels have well executed oil paintings on them, and the whole exterior is polished like a mirror. Our first impression was, that this car must have been "got up" for the occasion; on inquiry however, we found that it was one of a number ordered by the India Street Railway Company of *Bombay*, India; and is to stop at Paris on its way to the place for which it was ordered."

We beg to acknowledge receipt of "An Antidote to Brahmaism, by the Rev. Lal Behari Day."—"Report of the Wesleyan Mission in Mysore."—"Report of the Ahmedabad Mission of the Irish Pres. Church."

The article in our last entitled "The Report of the Committee on Polygamy," was from the *Friday Review*.

The Report of the Bombay Branch of the Christian Vernacular Education Society, treats especially of the Training Institution. We make the following extract:

The Training Institution at Ahmednuggur was opened in March 1866. As might have been anticipated, there were many difficulties at the very outset. Many of the friends of Christian Education advised the establishing of the Institution at Poona as being more central and possessing very superior educational advantages. After mature deliberation on the part both of the Bombay and Home Committees, and after consulting the Missionaries of all the Societies in the Presidency, it was wisely determined to locate the Institution at Ahmednuggur, the seat of an important Mission of the American Board. A quiet country town seems better adapted to the training of teachers for purely Vernacular schools than Bombay or Poona, where English education has made great progress and where living is much more expensive. Although the first year was mainly occupied in collecting information and arranging plans, and although many things are still very defective, a hopeful beginning has undoubtedly been made. The American Missionaries having offered the right hand of fellowship in helping forward the work, a good Vernacular school was kindly transferred to the Society to serve as a Model and Practising school; and a class of eight promising Normal Students was also received at the same time to be instructed in the art of teaching. The Institution being far from what was aimed at, alterations and improvements were gradually introduced during the year, a standard of admission was laid down and a course of study was prescribed.

Besides the pupils above-mentioned, a class of sixteen village scholmasters were for a few months under Mr. Haig's training. At the date of the Report upwards of fifty students were under the Training Master.

The people of this country have a much greater aptitude to learn than they have to teach. What a weariness the presence of a pundit or moonshee is generally found to be. His scholar, fresh from Europe, waits for him to take the initiative and put forth efforts to communicate instruction to him, but in too many instances waits in vain. The pundit conceives that he has done his part by coming to your room and planting himself in the chair by your side; if you want to get anything out of him, you are welcome to; but the effort is to be all your own. There is scarcely any thing more needed in this country than instruction how to teach; hence we see the importance of training schools, with model schools attached where the embryo schoolmasters may day by day be taught the way to arouse interest, and enlighten the minds with which they have to do. Mr. Haig is considered by those who know him, admirably fitted for the work of raising up

a competent body of teachers. The fruits of the work in which he is engaged, will slowly manifest themselves in future years; but it will not do for Christians to wait till they see those fruits, before they interest themselves in his work; we trust that Mr. Haig will be sustained by the sympathies and prayers of the friends of Christ's cause in this country, and that the funds needed will be cheerfully supplied. His own salary is paid from home; but there are school expenses and a building will be required. We are happy to mention that a contribution of Rs. 1,000 has within a few days been received for this cause; we hope that other contributions, if less in amount many in number, may be forthcoming.

We perceive by the Report of the Bengal Branch that there are 27 pupils in the Training School at Calcutta, 17 of whom are sent by the Church Missionary Society, 3 by the Society for the Propagation of the Gospel, and 7 by the Baptist Missionary Society. We hope that the different Societies in this Presicency may in like manner avail themselves of the advantages offered by the Training School at Ahmednuggur.

The Bombay Guardian.

SATURDAY, APRIL 27, 1867.

THE HURDWAR PILGRIMAGE.

It is said that three millions of pilgrims were present at Hurdwar at the beginning of this month. There is possibly great exaggeration in this estimate which is equal to the entire population of Scotland; but allowing for this, it is evident that idolatry has still an immense hold upon the masses of this country. The Brahmins must have reaped a prodigious harvest; a single pilgrim, the ruler of Cashmere, gave them two lacs. Special orders were issued by Government to all officials to show his Highness all manner of honor at every station on his route to the Hurdwar shrine. All this tended to increase, in the estimation of the people, the prestige of the shrine and to attract multitudes to the temple. That tremendous scourge which it has pleased Providence to connect with these Indian pilgrimages, the Cholera, has fallen upon the returning millions. At Moradabad, 100 miles from Hurdwar, the inhabitants have been thrown into alarm by the presence of the pilgrim tide at their gates with the cholera raging in the van. In a neighbouring village one half of those who lay down one evening to rest were dead before day-break. The entire Punjaub is in a state of consternation. A telegram of the 24th received from Lahore by the *Times of India*, says:

"Active preparations are everywhere being made to stay the spread of cholera throughout these provinces. Cordons of police have been formed, camp hospitals established, bridges of boats broken up, and cantonment quarantine enforced."

A few days ago we had a very complacent report of the arrangements made for marshalling and guiding the pilgrims at Hurdwar, under the leadership of the Government officials and of the police, so that the different streams of devotees might go and come harmoniously and orderly. But it appears we have not yet found a police capable of hindering the Cholera from breaking out among the enormous numbers of excited idolaters that assemble at these places of pilgrimage. We see here one of the unhappy results of the theory which has been so often asserted and defended in India, namely, that the people are to be ruled in accordance with their own wisdom and not with that of their rulers. The people are suffered to have their own way, even when that way is proved to be one that imperils the lives of myriads; and upon the people are thrown the responsibility of restraining themselves or suffering the consequences. A great characteristic of the people of India, is overlooked; that which leads them to view the responsibility of controlling them as residing not in themselves, but in their rulers. Government is an embodiment of Fate, in their eyes; and so long as Government does not act to put a stop to some fatal custom, such as the exposure of the sick on the Ganges, infanticide, suttee, and the enormous gatherings of pilgrims, they consider themselves under no responsibility to becomes themselves the representatives and agents of Fate. They are often willing to be controlled when utterly unwilling to control themselves. In Europe, if a great mortality were to result from an unusual concourse of people, such as our Great Exhibitions call together, the mere publication of the fact would suffice to put a termination to these gatherings. It is very different here. We do not deny that there are great difficulties in the way of dealing with this evil: these difficulties have, however, been chiefly made by the Indian Government. If we do not mistake, presents to the Brahmins of the great shime at Hurdwar, have been made by a Governor General; and the allowances made to the support of these idolatrous temples and servants by the State have tended greatly to check the decline of idolatrous fervour which might otherwise have been expected. But this is a case assuredly in which necessity should override law, even if the law were more honorable than it is.

We see here how utterly incapable idolatry is of satisfying the conscience, even when its interposed systems leave the latter so feebly enlightened as we find it to be in the devotees of Hinduism. According to the theory, God, the infinite God is manifest in every formally consecrated idol; and the poojaris of every temple tell the worshippers that the performance of the imposed rites will procure their absolution from sin. In many of the Puranas, there are long lists of shrines, where the sins of a million lives, the sin even of Brahminicide may be atoned for by an invocation of the presiding deity. If one could believe these books, the repetition of the name of a particular god emancipates the sinner from all guilt and all danger, here and hereafter. Yet, it is no sooner announced that a particularly auspicious hour in connection with ablutions and offerings at a certain shrine, has come round, than a multitude of people greater than followed Xerxes to Europe, abandon at once their homes and occupations at an incalculable sacrifice of ease and wealth, and face the terrible doom of the Cholera, in order to get a glimpse of the propitious idol.

THE KINGDOM OF HEAVEN. VII.

"*They shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*" Matt. XIII. 42.

Great indignation is expressed in these days at all who regard the Scriptural prophecies of the doom of the wicked, as meaning what they seem to mean. What if it should turn out that any other representations of that doom, would have conveyed a less truthful because inadequate conception of it? What if it should turn out that that future punishment will be a simple *natural* result of the constitution which God has given to man, a purely *natural* development of the germs and elements that now belong to his nature, a chastisement inflicted by himself upon himself? What if he is to be his own judge and his own tormentor? What if the tremendous difference between his present and his future experiences, should be ascribable simply to the fact that he is now the victim of self-deception, of a wilful and inveterate preference of falsehood to truth, a preference now possible, but no longer possible when Christ shall have come in the clouds of heaven?

Have you ever seen a man under deep conviction of sin? The truth of God has taken hold upon him, and he finds no peace, day or night. One harrowing thought possesses him; he has been living a life of enmity to the most High God; the life of a rebel; living as though God heeded not the contumacy and wickedness of man. Now, he is become sensible that that great and glorious God against whom he has been daily hurling arrows of contempt and spite, is on the throne, and that his throne is universal; every place is filled with his majesty and holiness; not a path is discoverable which does not appear filled with his lightnings and thunders. A few years ago, in the great Revival, what multitudes, under the power of these convictions, fell as dead men to the earth, relieved by temporary unconsciousness from the terrible power of their convictions. I remember once speaking with a man who had been seized with such convictions, in a revival of religion that occurred in his village. He had been a respectable, well-to-do member of society; but now one agonizing thought of his sin possessed him; no other thought could find a lodging in his heart; his mind seemed converted into an engine of torment; nothing in all God's creation had a smile or a whisper of comfort for him; he could see nothing, think of nothing but divine wrath. He spent the entire day in a neighbouring forest, wandering by himself. One evening as he came into the village, he passed a smithy where there was a roaring fire, and as he looked at the flames he felt that if he were cast bodily into them, it would not increase his sufferings. At last it pleased God, by the word of the Gospel, to speak peace to his troubled soul.

Now the state of mind we have described, appears to most people monstrously morbid; but is it not possible that the morbidness may be in their own hardened and impenitent state of mind? For the man who has got these insupportable views of the evil of sin, finds himself in harmony with the Bible, *in that particular*.

Can you not understand what was at work in Peter's mind, when, after the miraculous draught of fishes, he fell down at Christ's feet, saying, Depart from me for I am a sinful man? Why was there at that moment a wonderful awakening of the consciousness of sin? It was because he suddenly found himself in the presence of the glory of God, manifest in Christ, and sin was deprived of its power to deceive him regarding [illegible].

There is a vast deal of truth in every man's mind, trodden down and thrust out of

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

sight, manacled, mutilated, led captive by falsehood. To confine our attention simply to those who know about the Gospel. There is a great deal more of it in their mind than even they themselves are aware of; it is there, not reigning, not influential, not reflected upon, but contemned, rejected, dishonored, disobeyed. In the great day that is coming, the day of the Lord, when Christ shall be seen at the right hand of the majesty of God, all his words will be seen at once to be clothed with his own tremendous majesty; but these words, these very words of God, will be found in the heart of the sinner. Is any thing more needed to harrow him and blast him as with a stream of fire poured upon his soul? Nothing more is needed. It is not necessary that there should come to him a voice, a new word, from the throne; that anything should be done to him; he carries within himself all the elements of misery, and has carried them within him all along, only they were thitherto neutralized by unbelief. 'My word shall judge him at the last day.' As we have seen above, it sometimes takes to itself even in these days, a wonderful power to judge and to condemn and to torment; how much more when the Lord of glory shall be manifest, and when there shall be no possibility whatever of escaping the consciousness that THE WORDS OF GOD have been kept ignominiously in the dungeons of the heart, or made sport of, like Samson among the Philistines. Yes, the sun shall be as sackcloth, the moon as blood, the universe covered with a pall, having not a word to say of the kindness of God, by the mere fact that the Christ of the Gospel is seen at the right hand of the Majesty on high.

But are there not in the sinner's heart the invitations of the Gospel; the words of promise; the life and death of him who came to seek and to save that which was lost? Why may he not embrace these invitations, even though it be the day of the Lord? Is not Jesus the same yesterday, to-day and forever? Well, let him believe. If he can come in faith, Christ will not cast him out. But can he? How infinitely difficult it is to inspire the awakened sinner with confidence in the mercy of God, even in a day which is so manifestly the day of grace. His conscience can only testify of deserved wrath, of the holiness of God, of his own inveterate and aggravated sinfulness. Let him believe! Alas! he has no power to do it. The promises of God agonize him even more than the denunciations; for his chiefest guilt was in his persistent rejection of these. He sees those who had embraced these words, hurrying to Jesus, in joy and rapture; sees them made radiant with Christ's own glory; sees the New Jerusalem with its purity, its blessedness, its marvellous magnificence; and all only the more harrowingly torments him with the sense of what he has so wickedly made inaccessible to himself.

That vision of the glory of God in Christ is something that he can never get rid of. It abides with him forever; and thus the sense of his inexcusable guilt and matchless folly abides with him forever. Give him now all the beautiful and once desired things of the world; can they make him happy? Nay, they increase his torment; these are the things that stole his heart, and made him come short of the felicity of the redeemed, and he cannot but hate them with a perfect hatred. In no scene of festivity or revelry, can he exorcise, no, not for a moment, that vision, of the glory of God in Christ the Saviour.

With what bitterness will he then remember those who once persuaded him that Christ's words about the suffering of unbelievers, did not mean what they seemed to mean.

NOTES FROM AN INTERLEAVED BIBLE.—

John ii. 4 'Not yet.' Fifty days after the voice from heaven. Important for Mary to learn at the outset that she was to have no part with Christ in his miracles and ministry. At his birth she had been in extraordinary communication with heaven, receiving the visits of angels, and perhaps supposed that some prominent position would be assigned her in connection with Christ's ministry. 'What is there to thee and to me,' in common, in this matter, says Christ rebukingly. In what respected his office, she was a mere stranger.

11. 'This beginning of miracles.' Very different from those proposed by the devil, and from what one would have anticipated. And very different from all Christ's subsequent miracles. A restricted and domestic revelation of his power, in order that faith might awaken and call forth the greater displays. Christ came to make water precious by revealing God in all. Water is thus made wine to the Christian. Water from the hand of Jesus is more than wine from the greatest of men. Ordinarily God converts water into wine by means of a prolonged process, by the vine, the soil, the rain, the sun; here, instantly; but the same power. Did the guests drink very abundantly of this wine? When they fairly understood about the miracle, their interest would be absorbed by him that wrought it, and they would desire nothing but to hear him speak.

15. This was zeal not merely for the temple, but for the Court of the Gentiles; a prophecy of the command to preach the Gospel to every creature; a protest against the Jewish contempt for the Gentiles. We can imagine these venders urging visitors to buy their cattle, by appeals to their piety and love of honor. And the priests were no doubt pecuniarily interested in the traffic. And we may regard our Lord's act as a prophetic protest against the way in which many would attempt to identify gain and godliness in later times.

19. The temple was the place of God's manifestation. It was a feeble symbol of him who was God manifest in the flesh. It would have been no temple at all, if its services and sacrifices could not have looked to Christ the end. When he died, the temple was destroyed and the whole Mosaic dispensation vanished; when he rose, a new temple for all nations and for everlasting days, rose with him. As in the case of so many prophecies, the language is figurative, and the fulfilment of the figure is vastly greater than would have been that of the letter. When the Jews are converted they will find IN HIM all that glory of the olden times which they sigh for and a thousand times more.

22. He waited nearly 3½ years for some one to understand his words.

24–5. The discourse in John iii. was to illustrate the knowledge he had of man, and show how he did not commit himself to them, and the imperfect faith begotten by his miracles.

Epitome of News.

MONDAY,—APRIL 22, 1867.

—The next Overland Mail closes at 7 A. M. of the 29th.

—*The Englishman*:—"Some little time ago, the Maharajah Scindhia stated, that he would not hold himself responsible for the payment of the compensation exacted in cases of mail robberies in his states. The Viceroy, however, gave him clearly to understand, that no exception would be made, and that there was nothing for it but compliance, and the matter then dropped."

—The Bulgarians, Servians and other Sclaves of Turkey, are estimated at 7,700,000; the Roumans at 4,300,000; Albanians, 1,600,000; Osmanlis 1,055,000; Greeks, 1,050,000; Armenians, 150,000; Jews, 125,000; others, about 100,000. Total, about 16 millions, nearly 7-8ths of whom are professedly Christians. The Armenians are understated, probably. The Alexandria correspondent of the *Bombay Gazette* says: "From these calculations, one truth may be educed, namely, that if numbers entitle to rights, all rights in Turkey belong to the Sclaves, who are, in fact, the true proprietors and cultivators of the soil."

A letter from *Soukoum Kale*, says: "The energetic way in which the law abolishing the infamous traffic in female slaves is carried out by the Russian authorities has given deep umbrage to many of the Abasian chiefs, whose best source of revenue it has in fact nearly altogether extinguished; and the result is likely to be an exodus *en masse* of some 4,000 or 5,000 Abasian families, who propose to settle in Turkey."

—The *Bombay Gazette* thus notices a Lecture on "John Bunyan" by the Rev. W. B. Keer, Harbour chaplain: "The humble birth and parentage of the tinker boy of Elstow near Bedford and his profane and godless course of life for a while until that remarkable change by which he became a consistent zealous and active Christian, exerting a mighty influence for good on the minds of others, were traced and several anecdotes related of him. His subsequent persecution was also noticed after the Restoration of Charles. II. in 1660, the passing of the 'Act of Uniformity of 1662,' and the iniquitous 'Conventicle Act of 1664,' which visited with fines, imprisonment, and even death itself, those who dared to hold religious meetings other than according to the order of the Church of England. The rulers thus imitated Cromwell's oppressive and unjust 'Parliamentary Ordinance of 1645' which awarded similar punishments to those who dared to use the Prayer Book to the neglect of the Directory.' The production of the Pilgrim's Progress and other books in the little jail on Bedford bridge, in which Bunyan spent 12 years of his life, and the main features of interest in the first named book—its pure and vigorous Saxon diction, striking characters, beautiful metaphors, and deeply important lessons were referred to; and the opinions of Lord Macaulay, Mr. Ruskin, the poet Cowper, and other critics were cited as proofs of the high respect paid to the

> "Ingenious dreamer in whose well told tale
> Sweet fiction and sweet truth alike prevail,
> Whose PILGRIM marks the road
> And guides the PROGRESS of the soul to God."

"The contrast presented between the times 200 years ago and our own, in social comfort and civil and religious liberty was pointed out, and the fact that Christianity offers to all the like moral and divine power by which Bunyan in spite of the disadvantages of obscure birth, profligacy and imprisonment, was raised and enabled to reform his life and to employ his time and talents as a lasting blessing to mankind. There was a numerous attendance as the day was a holiday for most. At the close a vote of thanks was proposed to the lecturer by Captain Bedingfeld R. N., H. M.'s *Wasp*, and carried unanimously,"

—The Afredees have submitted and subscribed to government terms.

—*Englishman*:—"The Rangoon papers just to hand, bring us the intelligence that the younger of the two princes, who sought refuge in Rangoon, the Mynegooon-dyne Mengtha, was to be removed to Port Blair. At Rangoon he has of late manifested a strong desire to escape, and join his brother the Mynegoon Mengtha, who has, as our readers know, thrown himself amongst the Shans. The removal of the prince to Port Blair, will take him out of harm's way, and at the same time relieve the local administration of a cause for anxiety.

"Upper Burmah appears to be in a most deplorable condition. The rebellion of last August,

interfered very seriously with the reaping of the crops and the consequences are beginning to make themselves known in an amount of distress, which seems likely to repeat the disaster of Orissa. Bowed down by the weight of their troubles at home, the Burmese peasantry have no way of escape but to send the women and children to the woods and to form those bands of dacoits who not unfreqnently set all authority at defiance, and add, by their lawlessness and cruelty to the miseries of their fellows. The native government never manifests any real desire to put a stop to gang robberies. Conscious of its weakness, it maintained too often some such arrangement with the robber chiefs, as was kept up by the fallen Bourbons, with the bandits of the Neapolitan provinces,

"Not satisfied with having insulted Colonel Phayre; with having refused to enter into any relations with the English; and with having refused satisfaction for the murder of an English subject; the King has of late refused on one pretext and another, to receive a letter addressed to him by the Viceroy. On the 25th January, a letter, which could scarcely have been of a very pleasant character, was despatched to Mandalay. It appears that the Burmese Court have a custom in accordance with which no communication can be received until the astrologers have decided upon a favourable day for the purpose. Up to the middle of March, the letter was still awaiting the commands of the King. Under these circumstances, it is hard to see how much longer the Viceroy will suffer himself and his officers to be insulted, and mocked by a prince, of the character and power of the King of Burmah."

—Dr. Seaward's despatch to the Foreign Office, December 10, 1866: "If the story of some fugitives from Dr. Livingstone's party be true, he was slain during a sudden and unprovoked encounter with the very Zulus of whom, in the last despatch received from him (dated Ngomana, May 18) he said that they had laid waste the country round about him. With an escort reduced to 20 by desertions, deaths, and dismissals, he had traversed, as I believe, *terra incognita* between the confluence of the Leonde and Rovuma rivers at Ngmana and the eastern or north-eastern shore of Lake Nyassa, had crossed the lake at some point not yet ascertained, had reached a station named Kampunda, on its western or north-western shore, and was pushing westward or north-westward into dangerous ground, when between Marenga and Maklisoora a band of implacable savages stopped the way, a mixed herd of Zulus of Mafite and Nyassa folk. The Nyassa folk were armed with bow and arrow, the Zulus with the traditional shield, broad-bladed spears, and axes. With Livingstone there were nine or ten musketeers, his Johanna men were resting with their loads far in the rear. The Mafite instantly came on to fight There was no parley, no avoidance of the combat. They came on with a rush, with war cries, rattling their shields with their spears. As Livingstone and his party raised their pieces the onset was for a moment checked. Livingstone fired, and two Zulus were shot dead. His boys fired, but their fire was harmless. He was in the act of reloading, when three Mafites leapt upon him through the smoke. There was no resistance, there could be none; one cruel axe-cut from behind put him out of life. He fell, and his terror-stricken escort fled. One of the fugitives escaped, and he it is who tells the tale—Ali Moosa, chief of his escort of porters. The party had left the western shore of Nyassa about five days.

"Moosa fled for his life along the path he had come. His Johana men threw down their loads and with him fled into the deeper forest. If the Mafite really passed Moosa his escape and that of his people really verges on the marvellous. However, at sunset, they in great fear left their forest refuge and got back to the place where they hoped to find their baggage. It was gone, and then with increasing dread they crept to where their slain leader lay. Near him, in front, lay the grim Zulus who were killed under his sure aim. Here and there lay scattered some four dead members of the expedition. One blow had killed Dr. Livingstone outright. He had no other wound but this terrible gash. From their description it must have gone through the neck and spine up to the throat in front. It had nearly decapitated him. Death came mercifully in its suddenness, for David Livingstone was 'ever ready.' The Mafite had respected him when dead, for he was stripped only of his outer clothing. A grave was dug with sticks and the body buried.' Ten whose names are given, stood before the Mafite with Livingstone; of these four were seen dead, and the rest, save Ali Moosa, are missing."

TUESDAY,—April 23.

—*Madras Observer*:—"To treat all religions impartially, to put them all on a footing of the most exact equality, to show not the slightest bias towards one in favour of another; and, in fine, to be religiously indifferent in dealing with all religions, appears to be the aim of those who govern us. No longer satisfied with toleration, the most pernicious systems openly claim a share in all the benefits enjoyed by our national Protestant religion. Turks, Roman Catholics, Infidels, heretics of every description, are screaming and crying to be taken into the lap of Protestant England, and nurtured and brought up at her expense; and the worst feature in the case is, that these claimants having brazen throats and leathern lungs, succeed in gaining attention, which is often denied to the Protestant mother's own offspring. Almost everything which the Roman Catholics ask for, is at once given with a readiness bordering on precipitancy. And they certainly are not slow to avail themselves of this unaccustomed generosity on the part of Government. So far from disdaining to draw nourishment from the breast of a Protestant Government they willingly take all that they can get, and even cry for more."

—*Times of India*:—"The fabric of the Bokhara Government appears to have completely collapsed under the shock of the successive defeats it has received from Russia. The Khans of Shuhri-Subzand Karshee—territories lying to the south of Samarcand, and considerably to the east of Bokhara—have thrown off their allegiance to the Ameer, and set up independent authority within their respective limits."

The people of Bokhara are represented as intreating the Russians to deliver them from their ruler.

—There is now a double line of rail between Bombay and Egutpoora, 85 miles.

—Telegrams from Europe of nine different dates were received yesterday.

—There was a collision on the B. B. & C. I. Railway, between a passenger train and a goods train, near Amrolee on the 17th. Four persons were killed. There seems to have been culpable carelessness.

—Upwards of 100,000 bales of cotton were shipped at this port in the first fortnight of this month.

—A correspondent of the *Delhi Gazette* says there were *three millions* at the Hurdwar pilgrimage, early this month.

"The most striking feature of this great fair was the assembly of the different sects of faquirs under their mahunts, or leaders, who are noted for their very peculiar religious feelings. It will be remembered, that at the Coomb fair which took place in the year 1843, there occurred a serious dispute between two opposite sets of "faquirs" regarding the precedence of bathing, which was attended with loss of life; since then measures were taken to bring them under an escort, by their respective sects to the "ghat" and so prevent a collision. It was rather picturesque to see these sects approaching the sacred ghat under an escort of cavalry, headed by a magistrate, the road leading to and the ghat itself being cleared for them by the police. After taking their seven prescribed immersions, they were taken back in the same way to their respective encampments by bridges appointed for the purpose."

—The *Oudh Gazette*:—"We regret to inform our readers that cholera has broken out in the city of Benares. Pundit Vithull Shastree, Professor of the Sankhya Philosophy, in the Sanskrit department of the Queen's College, has fallen a victim to it. He was one of the gems of the Benares College, and his untimely death, seeing that he was a young man, has cast a gloom over the literary community of that city. He was a Mahratta Brahmin of poor birth."

—*Madras Athenæum*:—"The following note, which reached us this (Saturday) morning, records an achievement which will render the 22nd of March, 1867, the commencement of an era in the history of Ceylon:—'The rails were closed on the Incline yesterday at 3 o'clock P. M., and a train of materials went up to the 67th mile at 5 P. M.'

"Not only therefore, have the precipices of Meengalla been passed in safety, but the still more dreaded "Sensation Rock" with its curve of one in ten over an almost sheer descent of a thousand feet has been rounded by an engine, and a train of materials; so that whatever finishing and filling up may remain to complete,—the great triumph of science, capital, skill, and labour, has been practically accomplished. The fire horse has surmounted the rock barrier of 'the Zone,' and hence Kandy and Colombo are within a few hours of each other.

WEDNESDAY,—April 23.

—*Bombay Gazette*:—"We observe from several notices in the *Englishman* that Russia continues to make vigorous and enlightened efforts to consolidate her conquests in Central Asia and in Southern Europe. It is to be regretted that one of these efforts—the construction of a Railway connecting Taganrog on the Sea of Azof with Koursk—is to be accomplished by English capital. A Russian Company is engaged on a line between Koursk and Moscow, so that in a very few years Moscow and the Black Sea will be connected by three distinct lines of railway. As regards Central Asia, General Kryjanovosky has been on a recent visit to Orenburg and his visit has resulted in the proposal of a plan to connect Orenburg with Ufe and the Volga by means of a railway. Nor is this yet all. A Provincial Assembly is to be introduced into Orenburg—an old conquest certainly when time is measured by the rapidity of Russian progress in the heart of Asia. A regular postal line has also been established between Pekin and St. Petersburg. 'Letters forwarded from London, by the night mail of every Friday or Monday, reach St. Petersburgh for despatch by the mail for China, which leaves St. Petersburgh every Tuesday and Friday. Letters to Pekin, not exceeding half an ounce in weight, are charged one shilling and ninepence postage.'"

—*Times of India*:—"Many Bombay residents may not be aware that a marriage is being celebrated in this city between two members of the royal house of Persia,—H. H. Ally Shah son of H. H Aga Khan, and the princess Futully Shah, grand-daughter of the late king of Persia, and daughter of the princess Shumsool Dowlah. The bride arrived by last mail from the Persian Gulf, with her attendants, and accompanied by H. H. Aga Khan's nephew, Mahomed Jaffer Khan."

—*Pioneer*:—"We are informed, on the best authority, that the Maharajah of Cashmere, on the occasion of his late visit to Hurdwar, bestowed four elephants with their gold and silver howdahs and trappings, twenty horses richly caparisoned, a large number of cows and buffaloes, and about two lakhs of rupees on the Brahmins of that sacred place."

THURSDAY,—April 25.

—*Times of India*:—"The Collector of Ganjam, Mr. Forbes, finds that rice grown from Carolina seed yields both more rice and straw than any of the indigenous varieties of our universal Indian grain. Many others have supposed this would be the case, though very few have put the foreign seed to the test; but none would anticipate, what it is affirmed that Mr. Forbes has discovered, that this splendid rice grows 'better in poor than in rich soils.'"

—*Delhi Gazette*:—"A correspondent writing from Moradabad on the 18th instant, says,—'Cholera is raging with such virulence among the pilgrims returning from Hurdwar that scores of them die on the road side. In a village about six miles from Moradabad twenty persons halted in the evening, but half of them expired before daybreak. Our Collector, Mr. Manderson, has issued strict orders prohibiting pilgrims from passing through Moradabad. In consequence of this order we have had no cases in the station as yet, but the disease is raging fearfully in all the villages close by. It is high time for Government to take remedial measures to prevent the spread of the pestilence."

FRIDAY,—April 26.

—Referring to a debate in the House of Lords, the *Times of India* says:—"British troops are at present over-drilled, and employment in handicrafts would help to counteract this waste of time, for such it is in the case of old soldiers. Such employment might also be arranged so as to enable them to obtain the means of living more comfortably. Skilful and industrious artisans amongst the troops would be able, and ought to be allowed to marry if they could obtain an adequate income. We trust this debate amongst the old generals at home may react here, and stimulate many commanding officers to renew their attention to this subject. For we are persuaded that in Indian camps there is great scope for utilising the in-

dustrial energies of the men who may have served an apprenticeship to mechanical trades. It would greatly alleviate the tedium which must be felt in our cantonements by half-educated men, were they allowed and encouraged to fill up their spare time with useful work. A large portion, if not all the tailoring and shoe-making repairs might be done by the men, the barrack furniture might be entirely made by them, and many repairs to the buildings could be carried on by the assistance of those who were not skilled as artisans, In the aggregate a large sum of money—for the men must be fairly paid for their work—would be distributed amongst our troops instead of being paid to contractors; but the moral gain from these industrial activities would be incalculable"

"Mr. Gladstone estimated the income of the year at £67,013,000,—it has really proved to be £ 69,434,568, showing a surplus of nearly two and a half millions. The growth of the revenue is due chiefly to the increase in the customs and excise receipts."

—The Same; telegram, Calcutta, 24th:—His Excellency the Viceroy has left Calcutta for Simla.

The Hon. W. Grey succeeded Sir Cecil Beadon as Lieutenant Governor of Bengal, yesterday.

It is supposed that Mr. Justice Campbell, the president of the Famine Commission, will succeed Mr. R. Temple as Chief Commissioner of the Central Provinces.

—Brig. General Malcolm has been posted to the Sind division of the army.

—The *Times of India* says the position of the Abyssinian captives had not improved up to the 26th of February.

—The *Gazette of India*:—"The Governor-General in Council has exempted Junior Chaplains on the Ecclesiastical Establishment in British India, and Ministers of the Additional Clergy Society, from the operation of the License Act."

—The Governor-General in Council, has sanctioned the extension of the amount of each Money Order to Rs. 150 throughout India.

—It is officially announced that the extra service between Bombay and Suez will be discontinued during the monsoon months. The last of the extra stramers from Bombay will be despatched on May 20th, and the last from Suez to Bombay on June 6th.

—Deaths last week, 358.

—The *Ellora* with the mail of the 3rd arrived yesterday.—*Heads of Intelligence*:—The Government Reform Bill has been read a second time without a division. Mr. Disraeli has abandoned the dual vote, and hinted at other concessions in committee, but no definite statement of the intention of the Ministry with reference to the bill has been made. The committee is fixed for April 8.

The Budget is to be brought forward on April 4.

The strike of the engine-drivers on the Brighton Railway has been brought to a satisfactory termination.

The Hon. and Rev. George Herbert has been appointed Dean of Hereford.

Baronetcies are to be conferred on the Right Hon. J. Napier, Mr. Bagge, M.P., Mr. Wm. Lawrence, Serjeant-Surgeon to the Queen, and Mr. B. L. Guinness, M.P.

The health of the Princess of Wales continues slowly to improve.

A prosecution has been commenced by the Bishop of London against the clergyman of the ritualistic church of St. Alban's, Holborn.

The Paris Exhibition has been opened by the Emperor, but without any State ceremonial. The building is in a very unfinished state.

Negotiations are understood to have been going on between France and Holland for the sale to the former of the Grand Duchy of Luxembourg. The position taken by Prussia in the matter is, however, uncertain. The project is very unpopular in Germany.

Count Walewski has resigned the presidency of the Corps Legislatif

The North German Parliament is still engaged in the discussion of the draft of the Federal Constitution. Some important amendments have been carried in spite of the opposition of Count Bismarck.

Signor Tonello has concluded his mission at Rome, and has returned to Florence.

A treaty has been concluded for the sale of the Russian possessions in North America to the United States for 7,000,000 dollars. The American Senate, however, is said to be unfavourable to the treaty.

—It is rumoured, says the *Overland Mail*, that the Marquis of Westminster advances £50,000 for the new paper *The Day*, and is joint promoter with Alderman Allen. Mr James Hutton is the Editor.

—The House of Representatives has passed a resolution declaring that the people of America regard with solicitude the proposed Canadian federation, and sympathize with the Irish "struggle for nationality." An amendment condemning Fenianism was rejected.

TELEGRAPHIC NEWS.

10th.—The panic caused on the Paris and London bourses through the apprehensions of a war between France and Prussia has now subsided.

Signor Ratazzi has formed a new Italian Ministry

Advices from Constantinople state that Turkey has sent a threatening note to Greece.

Telegraphic advices from New York state that disastrous inundations have taken place in the cotton plantations of Louisiana.

The following names appear in the obituary of the week:—General Mouls, Colonel Thomas Wilkinson Deckhouse, and Colonel Shakespeare.

London April 12th:—The House of Commons has rejected Mr. Gladstone's amendment on the Reform Bill (abolishing conditions on personal rating). The Government majority was 21.

The House has adjourned for the Easter holidays.

15th.—Advices from the Continent state that there are indications of a pacific settlement of the Luxembourg question.

A military convention has been concluded between Prussia and Darmstadt.

Latest advices from Constantinople state that Omar Pasha had gone to Crete with a force of fifteen hundred picked troops.

The Spanish Cortes have voted a Bill for the indemnity of the Spanish Government.

Her Royal Highness the Princess Christian has given birth to a son.

One thousand engine-drivers have struck on the North Eastern (? North Western Railway)

16th.—Admiral Persano (who was charged with a breach of duty in the naval affairs during the late war between Italy and Austria) has been condemned and is cashiered.

It is asserted that England's difficulty with Spain has been adjusted.

Advices from New York state that the American Supreme Court has admitted an application to test the legality of the Reconstruction Bill. Fair Dhollera 10⅜d.

17th.—The Admiralty Prize Court at Cadiz has declared the seizure of the English ship *Tornado* to be illegal.

The German Government has adopted the Constitution with amendments voted by Parliament.

The meeting of the shareholders of the Agra Bank has been held, and a satisfactory statement made respecting the progress of the Bank.

In consequence of an accident having happened to the P. & O. Co.'s steamer *China*, the departure of the Bombay mail of the 18th inst. is postponed till the 20th.

18th.—The German Parliament has been closed.

The Spanish Council of State has confirmed the decision of the Cadiz Prize Court declaring the seizure of the ship *Tornado* to be illegal.

The Luxemboug negotiations are at present at a stand-still.

At a meeting of the creditors of the Commercial Bank Corporation, the proposed resuscitation was cordials ouved (? cordially approved.)

20th.—War imminent. Orleans Cotton 11d.

Numerous Cotton failures are reported.

The following names appear in the Obituary of the week:—Mr. Andrew Simpson; Colonel James Malton; General Glass; Colonel C. H. Burt; and M. J. W. Hocking.

22nd.—Spain has agreed to restore the ship *Queen Victoria* (? *Tornado*), and pay an indemnity to the owners as well as punish the offending officers.

Mr. Gladstone has resigned his leadership of the Liberal party and withdrawn his amendments on the Reform Bill.

The Prussian and Saxon Chambers are convoked for the 29th of April.

The Bombay Mail of March 29th was delivered in London to-day.

23rd.—The Volunteer Review at Dover yesterday passed off with great success; twenty-five thousand volunteers were on the field, the regular troops also taking part.

A great Reform Demonstration has taken place in Birmingham

England and Russia have made simultaneous communications with Prussia urging an amicable settlement of the Luxembourg question.

23rd.—Cotton market depressed. Fair Dhollera, 10d.

THE GURUS OF INDIA.

About the middle of last year there was a day of unusual excitement in Mysore. The great Guru from Shringeri was coming on a visit to the Rajah. The whole city was on the alert. His Highness and his dependants, with thousands of people, proceeded some distance beyond the gate on the Seringapatam road to pay honour to the illustrious visitor. The procession that returned through the city to the palace was one of the most imposing to be seen amongst the Hindus. In front marched six elephants and twenty horses richly caparisoned. Next came the Rajah's band playing European and native airs. The band was followed by three hundred men, some bearing white pike-staffs, others poles with jingling bells attached, and others spears. Then came part of the Rajah's body-guard, sepoys, and five hundred Silladar horse. A number of dancing girls with their attendants and a crowd of mountebanks occupied the next place in the procession. These were succeeded by the wealthy men of the city and hundreds of the disciples of the Guru. A company of sepoys followed guarding the sacred box borne by a score of disciples. Then came the great Guru himself. In front walked men supporting on golden poles a wreath of golden flowers stretching across the pathway. The Guru was seated in a golden palanquin borne by twenty men. He wore a look of dignified complacency, looking round on the busy scene with apparent unconcern. Over him was carried a golden umbrella. He had on his head a diadem of gold and pearls worth a lakh of rupees. Round his neck was a string of pearls and upon his shoulders a shawl of the richest Cashmere embroidered with gold. His Highness the Rajah rode on the Guru's right. The master of the math walked on the left. Horsemen belonging to the Rajah's body guard rode behind. Then followed priests bearing the idols that had been taken out of the temples of the city to grace the occasion. A magnificent chariot, drawn by an elephant and containing some of the pundits of the palace, brought up the rear.

As the procession entered the fort it was met with a salute of twenty-one guns. His Highness alighted from his horse and walking by the side of the palanquin conducted his guest to the palace.

We have described this procession throughout, not only as an interesting specimen of Hindu customs, but chiefly to convey a proper impression of the dignity of a guru and the honour in which he is held by the people. Any view of Hinduism will be imperfect if it does not give to the guru the chief and central position in the systen. To his disciples, who sometimes number thousands, he is the highest earthly guide. His wisdom is infallible and against his decrees there can be no appeal. He is an embodiment of learning, a pattern of sanctity and self-denial, and an oracle in the interpretation of the sacred books. Such is the guru of most of the Hindu castes, although there are cases where the pretensions are not so high.

In considering the position of the guru it is necessary to bear in mind the entire separation in Hinduism of the office of priest and teacher. There was doubtlss a period when there was no such separation. In early times the patriarch of the family held the office of both priest and guru in his own household. As, however, the head of the household was generally engaged in secular business such a custom could not continue. It became necessary to have a family priest. This priest united the two offices, not only performing the ceremonies but giving advice and instruction as well. It always happens, however, that in religious systems where there is a burden of ceremonies, the merely mechanical functions will be given over to an inferior class of men while the learned will take the place of teacher and guide. It was so to a great extent in the Jewish economy. The mass of the priests exercised no influence upon the people. The great leaders

were men who had no connexion with the priestly order. It is so in the Greek and Romish churches. The drudgery of the ceremonials is borne by poor and illiterate men. Italy swarms with such persons at the present time. And there is the same separation of the prophetical and priestly office amongst the Hindus. The priesthood is by no means an honourable profession. Ancient authorities pronounce ministration to idols in temples an infamous occupation. Manu classes the priests of a temple with persons unfit to be admitted to private sacrifices or to be associated with on any occasion. Professor Wilson says that at the present day temple priests are considered as of scarcely reputable order by all Hindus of learning and respectability. This is rather strong language, but it is probably not much beyond the truth. The priests are poor and illiterate. The highest of them receive comparatively small salaries. In the large temples they have about ten rupees a month and may receive as much from the people who present offerings. In the small temples that abound everywhere, the pay is often only one or two rupees. The family priest generally receives no salary at all. He is merely fed and clothed. He is more honourable, however, than the temple priests. In the pariah villages the priesthood has sunk as low as it can. You may see the poor fellow who holds that office trying to eke out his scanty pittance by selling bundles of vegetables for two or three cash each.

On the other hand the guru is a prince in influence and wealth. Kings pay homage to him and the people regard him with the most profound reverence. An immense gulf separates him from the herd of priests.

So far as we can learn there are three great classes of gurus corresponding to the three modern divisions of brahmans—Smártas, Mádhwas and Shri Vaishnavas. All the brahmans and many of the shudras acknowledge a brahman guru of one of these classes. Wilson says that the guru is often not a brahman at all, but a member of some of the mendicant orders that have sprung up in comparatively modern times. If, however, the accounts that the brahmans give are to be trusted, this remark can only apply to the lingaits—at least so far as South India is concerned. Of course the Jains are excluded altogether. Even the Gosains, although gurus themselves, pay homage to the great brahman gurus. The pariahs have sometimes a guru who is not a brahman, but he is generally only an inferior—sometimes of the third degree—paying homage in turn to the gurus above him. These inferiors too are often brahmans. The numerous class of lingaits is entirely separate. Their gurus are generally jangama priests—men of little learning and low position. They are exceedingly numerous.

The gurus belonging to the three classes mentioned above, nominate a disciple to succeed them in their office, but the nomination must be confirmed by a council of the principal disciples. Amongst the Smártas a little boy is elected, and educated for the office.—*Harvest Field.*

THE GOD OF THE CHRISTIAN, AND THE GOD OF THE INFIDEL.

(From the North India Messenger.)

"Among the Gods, there is none like unto thee, O Lord.' Psalm lxxxvi. 8.

The existence of a GOD is a fundamental principle of all religion. The mind, whenever this doctrine is presented to it, instantly perceives that it is grasping an idea of immense importance; and this, before it has paused to survey its momentous and infinitely extended bearings. But when considered in its relations to the material and the immaterial world, to every object in the wide range of thought, it gathers an interest which the mind, in its loftiest aspirings, is inadequate to comprehend; being a sort of dividing line between the territories of light and the territories of darkness; between a region illumined by the acknowledgement of the active presence of a GOD, and a region over which hang the clouds and shadows, and curses of Atheism.

But it must be acknowledged, that, while the existence of a GOD lies at the foundation of all religion, this momentous truth derives much of its importance from the character which is attributed to Him. Laying out of view the gods of the heathen to which the text may be supposed to have had especial reference, we all know that the Supreme Being has been invested with a variety of characters by those who have professed their belief in the spirituality of His nature.

Let us then, first, compare the God of the Infidel with the God of the Christian.

1. The Infidel's God is a being of *uncertain attributes*: the character of the Christian's GOD is *fixed and certain.*

If you cast an eye through the records of Deism, you can hardly fail to be struck with the fact that there are scarcely two individuals who acknowledge the same God. Some of them have conceived of the Divine Being in a manner imperfect indeed, but in some degree just; have uttered sublime sentiments both in respect to his attributes and his works, and have seemed to feel some lofty aspirations in contemplating his character. There are others whose conceptions on this subject are more inadequate and gross, and who, while they profess to acknowledge the spirituality of GOD, invest Him with few properties, or attribute to him actions which are scarcely consistent with it. And there are others still, who, though they will admit in the general the Divine existence, yet seem scarcely to recognize the difference between nature and nature's GOD, leaving it doubtful on which side they stand of the line that divides Deism from Atheism. And not only is there a sad disagreement on this subject between different individuals, but the views of the same individual are often, in a high degree, inconsistent, and contradictory. I say then that the infidel's god is a being to whom no fixed character belongs; some things indeed on this subject all infidels hold in common; but there are so many particulars in which they disagree, and withal so much self-contradiction, that if we should attempt to describe minutely the object of the infidel's professed homage, we should seem to describe not one GOD, but "Gods many."

Not so with the Being whom the Christian worships. Whether we look at each of the various attributes of which His character is composed, or at the whole in glorious combination, we see the indubitable impress of certainty. There is much indeed in this character which the human mind is, and ever will be, too limited to grasp; nevertheless, so far as its knowledge extends, it is accurate and certain. Hence we find that in every clime, in every age, the GOD whom Christians adore is the same,—"the same yesterday, to-day, and for ever."

Nor is this difference between the GOD of the Christian and the God of the infidel difficult to be accounted for. For the infidel depends for his knowledge solely upon the deductions of his own reason, a pride which is often bewildered or bribed through the influence of passion; and which in its best state sheds but an imperfect light on the character of the Highest. The Christian, on the other hand, has the object of his homage faithfully described—described by the very hand of Almighty GOD: and the description is so plain, that an honest mind can never mistake it. Is it strange that the infidel's God should have no fixed character when it is left to human reason to decide what his character is? Or is it strange that the Christian's GOD should be everywhere and at all times the same, when it is remembered that *His* character is matter of infallible record?

The God of the Infidel is *little more than a mere distant Spectator of events:* the GOD of the Christian is *everywhere, in the exercise of a sustaining, controlling, and all-precious energy.*

The being whom the infidel calls God, if we can believe the infidel's own representations, reposes in a kind of indolent majesty, exercising but little regard towards the works of his hands. He is, indeed, supposed to have established some general laws for the Government of his creation; but these laws are commonly spoken of in a manner which scarcely seems to imply a lawgiver, and as if they were left to execute themselves. It may be admitted that it takes some cognizance, and exercises some interest in respect to the grander events which occur both in the physical and moral world: that he keeps the planets in their orbits, and guides the revolution of empires, but with the lesser and every day concerns of life it is supposed that he has little to do. His providence, instead of implying a divine energy diffused everywhere, and operating in everything, is at best a sort of indefinite superintendence of his works, which may leave even man to himself to become the sport of accident. And the reason of this is, that the infidel in this respect forms his idea of GOD from looking into his own bosom; he finds there a spirit of abominable arrogance, which disdains everything in which he cannot fancy something of greatness or majesty; and he attributes the same character to the object of his homage.

The Christian's GOD, on the other hand, not only fills all space, but fills it with an active and controlling energy. Like the God of the Infidel he has established general laws for the regulation of his empire; but this does not supersede his unremitting vigilance, and care, and activity. He is present in all worlds to control the events of each: and, while the whole system of things moves on exactly in accordance with the dictates of his will and of his wisdom, his regards are as intensely fixed upon the destiny of the obscurest individual, or even upon the unfolding of a flower or the motions of an atom as if it were the only object to engross his infinite mind. True, it is his energy that wheels around the planets; that thunders in the storm; that empties the volcano: that blazes in the lightning; that breathes in the wind: but it is alike his energy that sustains the beating pulse of the humblest child of want; that keeps *you* in existence from hour to hour and moment to moment; that operates in everything that presents itself to you, either as an object of sense or of thought. As nothing is too grand, so nothing is too insignificant for his eye and his providence to reach. The worm that creeps upon his footstool, and the angel that stands before his throne, are alike within the circle of his regard. He is arrayed not only in the majesty of infinite wisdom and infinite power, but also in the majesty of infinite condescension.

3. The God of the Infidel we can contemplate only in his *abstract perfections*: the attributes of the Christian's GOD *are embodied in the person of Jesus Christ.* There are two ways in which the infidel may form his conclusion in respect to the character of GOD. He may carefully inspect the elements of his own intellectual and moral nature, and may find in them some point of resemblance to some of the Divine perfections. For instance, his idea of power or of knowledge is originally obtained by reflecting upon the operations of his own mind; and by infinitely magnifying these qualities as they exist in himself, he attains to a conception of the omnipresence, and omnipotence of GOD. Or else, he looks abroad upon the divine works and surveys their harmony, their grandeur, their adaptation to their various ends, and hence forms his opinion of the character of Him who built and who preserves this stupendous fabric. Now, I admit that all this is fair and legitimate argumentation; and I do not deny that in either of these ways it is possible to arrive at just conclusions in respect to some of the Divine perfections. But I maintain that the attributes of GOD, viewed merely in this light, are clothed with a sort of abstraction, which is fitted rather to make the mind pause and reflect upon its own littleness than to bring its powers into exercise in acts of intense and grateful homage.

But Christianity entirely relieves this difficulty. The Christian's GOD comes out as it were from behind the veil of his abstract perfection, and brings himself directly in contact with our thoughts and feeling—I had almost said, with our very senses, in the person of JESUS CHRIST. Here GOD is manifest in the flesh, the divine glory as it shines in the face of his Son, is so softened, that we can gaze upon it without being overpowered by the vision. The action of GOD we can here view, the attributes of GOD we can here contemplate, the authoritative declarations of a GOD we can here listen to, through the medium of a nature like our own. Oh, what condescension is here! without diminishing aught from the majesty of the eternal and uncreated Spirit, Christianity brings that Majesty, if I may be allowed the expression, within the immediate range of human vision; for in Him, "that is in JESUS CHRIST," says the Apostle, "dwelleth all the fulness of the Godhead bodily."

4. The God of the Infidel is *at best only the God of nature and providence* The GOD of the Christians is *also the God of redemption.*

To the former let as much perfection be attributed as reason can possibly conceive: be it that the infidel's God has made the heavens and the earth; that all that is beautiful, and grand, and useful in creation is the work of his hand. Be it that he rules the worlds which he has made by a providence, no matter how particular; that by his immediate agency he circulates the vital fluid in your veins, and arranges the most minute circumstances of your condition, and takes cognizance of every thing that passes within his dominions,—though this is attributing more to the infidel's God than the infidel would himself attri-

bute to him; it is not even claimed for him that he is a redeeming God. If the fact that man is a sinner be contemplated at all in the place of his Government, it is contemplated only as a sort of accidental matter, which requires no distinct provision.

The Christian's GOD possesses every perfection, and performs every work which the infidel attributes to *his* God. He is the Creator of the ends of the earth, and he fainteth not, neither is weary in upholding all things by the word of His power, and there is not a sparrow that falls to the ground, nor a leaf that trembles in the breeze, but His providence extends to it. But, in addition to all this, and beyond all this, He is the GOD of Redemption. In this character He exhibits Himself in the mysterious threefold relation of Father, Son, and Holy Ghost. In this character there is a new and more magnificent development of His attributes; a softening of those which appeared stern, a blending of those which seemed opposite,—justice and holiness, and faithfulness and mercy, all beaming forth in man's salvation. Here, after all, is the grand distinction between the God of the Infidel and the GOD of the Christian. The one is, and the other is not, encircled with the glory of a Redeemer. The one is, and the other is not, reconciling the world to Himself by JESUS CHRIST. —E. C.

Miscellany.

—From the Report of the *Western India Auxiliary Church Missionary Society*; Rev. J. G. Deimler:

I sincerely thank the Rev. C. C. Fenn for having recommended to me a *systematic house to house visiting*, among the upper and middle class of Mahommedans. This mode of missionary labour had not been entirely lost sight of—occasional visits having been made by myself and my dear wife as my reports show. But a systematic house visiting was only possible after the Corresponding Committee had kindly supplied us with a house for the purpose. In the month of November we commenced as much as possible a systematic house visiting. I have generally to prepare the way for Mrs. D. having called once or twice at a place. I remark that Mrs. D. would be very happy to see the ladies of the house. According to the strictness or the laxity of the idea of the seclusion of their women the difficulty of gaining access is more or less. On several occasions I was taken with Mrs. D. into the very presence of the female sex by some who belong to the unprejudiced and more enlightened Musalmans. Others brought forward excuses and subterfuges for not permitting Mrs. D. to call; one flatly and roughly forbade Mrs. D. to call, though strange to say, he was in England and is in daily intercourse with Europeans. Zenana work amongst the Musalmans is much more difficult than amongst the Hindus. The class most difficult to approach, are the Tehancis on account of their extreme ignorance and prejudice against any thing that is Christian. The reformed party of the Khojas who receded from the leadership of the notorious Aga Khan are perhaps the most accessible. The case of these Khojas against Aga Khan was before the High Court of Bombay; both the opening speech, and the judgment which are published are very instructive. We have already a number of families on our list whom we visit, and we hope, that in the course of time, it will increase. A great difficulty exists in the variety of languages that are spoken, thus the Khojas speak Cutchi, some however know Guzerathi, Hindustani, or English; being most forward in education the latter language will in time predominate amongst them. Besides, Mrs. D. tries to bring the messages of a Saviour's love to poor fallen European girls, of whom many speak German, in their houses and in the Hospital. May God give us wisdom, and strength and his Holy Spirit for this labour!

Miss White:

It is with gratitude to the Giver of all good that I have been able to carry on any work during the past year. There are six schools numbering Marathi Girls 163, Boys 61.

The studies pursued in my schools during the past year are as follows:

Four Gospels, the Book of Genesis, Scripture Naratives, Moral stories and other religious Tracts, Geography, Grammar, Arithmetic, Writing Modi and Balbadh, Elementary Catechism. The first and second classes have to commit daily to memory a text of Scripture every morning, they do this with the greatest accuracy, and derive great benefit to themselves. The children are taught to sing hymns. The Girls are taught plain needle work and also crochet work.

It is with deep gratification I have to inform you that young women taught in your Society's schools, though they have left in consequence of their age, still come often to see me and form a class to read the Scriptures, and have them explained to them, and they also purchase books to send to their parents and neighbours.

I have carried on many interesting conversations with Mahomedan and Hindu women at my residence. I have had them in great numbers, they listen with attention and pleasure and even gratitude, to the Gospel. I am confident that the leaven is working, and that the Lord in his own good time will bring His truth home to the hearts of many.

My Sunday afternoon meeting for the adults for Scripture reading is attended by respectable Hindus, Brahmins and others; there are many impressed with the Gospel truths. I am thankful that I feel an increasing interest and pleasure in my work because I feel that we are gaining ground in the minds and consciences of the people, especially the young. May the Spirit of the Lord open their eyes and turn them from darkness to light.

Rev. Appaji Bapooji:

In April last I became acquainted with Charles Samuel, a young Madrasi educated in one of the Missionary Institutions. Before his illness he was employed in the Telegraph office as clerk. He was at first a very bigoted Hindu, but being of an enquiring mind, whatever instruction he received from Bible lessons in school, he used to ponder it well in his mind. By this means the truth found its way to his heart, and instead of being prejudiced against the truth, his heart was softened and he began to reflect upon sin and its consequence, and being fully convinced of its heinousness, for some time he seemed hopeless of his salvation. He thought God would not receive a Hindu born and brought up in sin. One day he was reading St. John III. 17, and he was reassured of the love of God in sending His Son not to condemn but to save. He began to pray that God would open his way in making a public confession of Christ. But when he made up his mind to come out, his heathen parents prevented him from coming out, and put every possible stumbling-block in his way. At last in April last he became ill, and the illness having increased he begged hard of his parents to send for a Christian Minister. The parents granted his request and I was sent for. I ascertained the state of his mind by going often to see him, and by reading and praying with him, and when I was fully convinced that he was really wishing to confess the Saviour who died for him, I received him into the church by baptism. The illness increased to such an extent that there was no hope of his recovery. I spoke to him one day and said "Charles, I hear the Doctor has given you up. Where are your hopes now."? With a smile on his face he said, "I believe in the Lord Jesus Christ and he will not forsake me; I hope to go to him soon." Before and after this, I always found him, whenever I went to see him, with his Bible, and at times he used to read to his brother and mother. When he knew his end was near, he called his parents to him, and in a most affectionate manner begged them to consider their helpless state by sin, and told them that there was no salvation but by Jesus Christ. On the day of his death when my assistant was near him, Charles asked him to read the third chapter of Saint John's Gospel, and after reading he asked him to pray, and in the midst of the prayer his soul left the body and went to the Saviour. The parents and the catechist were perfectly astonished at this. Since that day the parents began to think seriously about Christianity, and after due preparation and examination were received into the church in June last. Since their baptism they are giving great satisfaction to us all.

Another case of interest is the conversion of an aged man also through the means of his son. His name is Mowla Pirana. He was much against Christians and Christianity when his son Balloo joined the church by baptism, though the father and son lived together. The latter had an opportunity of proving Christianity to his own father by his Christian conduct. A year before the old man was convinced of his Christianity, Balloo rented part of his house to four Christian families. In consequence of this the old man daily came in contact not only with his son, but with the other Christians, and was able to see the difference between Christianity and heathenism and their respective followers. Besides the daily family worship, the quiet conversations the brethren had with him, proved to him the means of coming to the Saviour. He was received, together with his grand son, into the church in July last.

I have also received 3 other adults into the church by baptism, Two of them are wives of converts and one a domestic servant of our Secretary.

Rev. W. S. Price:

The Christian settlement of Sharanpur was commenced in A. D. 1854.

At that time there were between thirty and forty Native Christians—old and young. Now there are nearly *two hundred and fifty adults and one hundred and fifty children*; and we may hope, through God's blessing on our efforts, to see the number continuously increasing.

We have long felt the want of a separate place for Public Worship. The school-room has been hitherto used for that purpose; but the arrangement is, especially in this country, very inconvenient, and, in all respects undesirable.

A design for a suitable Church has been prepared, the estimated cost of which is about Rupees 25,000 (£2,500), and I earnestly solicit contributions to enable me to carry it into effect.

Rev. C. C. Menge:

For nearly six months two Catechists and one Scripture reader have been constantly itinerating in the villages lying west, north and east of Candeish. On these tours they have either sold or gratuitously distributed about 700 tracts and portions of Scripture to thousands of Heathen. To give you an idea of the diligence and value of our native helpers I may mention that, in the month of October, Krishnajee and Gungaboa had preached the Gospel in Dhoolia and in 7 surrounding villages to 3446 souls, which gives an average of about 20,000 souls to whom the Gospel has been preached in 6 months by our native assistants.

Throughout the whole year the preaching of the Gospel to the Heathen has been daily carried on by myself and helpers, in Malligaum, the camp, and the neighbouring villages; the result of this constant preaching of the Gospel is not yet thoroughly known, but I may state that 2 Gurus (spiritual Guides) of the Mahar caste have expressed a strong desire to become Christians.

Rev. Jas. Wilson:

The past year has been one for sowing the seed and acquainting ourselves with the country around. Extensive tours have been made during the year, and more might have been done in this department, had we more men under us. Upwards of a hundred villages have been visited, and the gospel preached in them. The seed is taking root. The knowledge of Christianity is spreading. In several villages the people admit the truth of what we preach though they do not believe it from the heart. I have had during the year, the assistance of one catechist, one scripture reader and three subordinate agents in this work, who have either accompanied me or gone by themselves into villages preaching the gospel. The kirtan (native music) medium of imparting Christian instruction in villages has answered admirably. The native mind is well adapted to receive religious impressions in this way. They have been known to sit up to a very late hour in the night and listen to sacred pieces sung to the notes of a vina and its accompaniments. Village schools in some large places are sadly needed. If we had efficient teachers and other agencies we need for carrying on this blessed work, much good might be expected as the result. The Lord can raise up such teachers, and he can open the hearts of his people to contribute all necessary funds for this purpose.

Though it is the day of small things with us, yet we have not been left without evidence that our labours have been blessed of the Lord. Thirty four have been added to the church by baptism. This number might have been greater if we had accepted all who had applied to us for baptism.

—A letter from the Rev. Mr. Bliss, Constantinople, in the *Missionary Herald*, says:—"The increase in the number of newspapers published here, and in one or two other principal cities of Turkey, and the increase of the number of persons who read them, are among the most noticeable signs of the times. In this city, five or even two years ago, it was a rare occurrence to see a newspaper in the hands of any one of the thousands of natives passing up and down the Bosphorus or Golden Horn, in the steamers which here take the place

Digitized with financial assistance from the National Institute of Health and Family Welfare on 28 February, 2020

of the street cars of Boston and New York. Now it is almost as common a sight as in those cars. News-boys throng our thoroughfares with their papers,—in Turkish, in French, in Greek, in Armenian, &c. We have at least ten daily papers published at Constantinople. Their standard of journalism is not very high, and yet they serve to stir and direct the thoughts of men. Their influence upon public opinion is quite as decided as in England and America. That influence, to a very great extent, in the points where it touches directly our missionary work, is an adverse influence. Some of the papers published for readers, nominally Christian, are decidedly anti-ecclesiastic, and call loudly and persistently for restrictions upon the powers of the clergy and reform in the several churches; but all regard *our* labors either with suspicion or contempt, and hesitate not to express their opposition. One paper, an organ emphatically of 'young Armenia,' recently published a communication filling six columns with the coarsest abuse of the missionaries of the Board in Turkey; attributing to them the lowest of motives, and decrying their work as evil and only evil. One important office of the 'Avedaper' is to expose the shameless mis-statements of such articles, and thus check the evil influence they would otherwise exert.

"*Division among Armenians—Reform Movements.* Before closing my letter I should like to refer to a matter which may have an important bearing upon our work hereafter. You well know, that beside the direct and obvious results of missionary labors in Turkey, (the conversion of individuals, the formation of Protestant communities and of evangelical churches,) these labors have had a general but most noticeable influence upon the whole Armenian nation,—stimulating to the formation of schools, breaking the power of old superstitions, and creating a public sentiment decidedly adverse to the worshipping of pictures, confession of sin to priests, &c., &c. This general increase of intelligence, and progress toward right religious opinions, has led to a division of the Armenians who still remain out of the Protestant ranks into two parties, called, respectively, the 'Enlightened' and the 'Unenlighted.' The lines which separate these two parties are as clearly drawn and as universally recognized as those which separate the Protestant Armenians from the adherents of the old church. The 'Enlightened' have for years been continually increasing in numbers, and have had many a sharp contest with the 'Unenlightened' on questions of clerical control of the civil affairs of the Armenian nation, &c. They have been often beaten, for the Unenlightened are strong in the fact that they hold the old seats of power and have the ear of the Turkish Government. Their failure to secure the partial reforms in civil and ecclesiastical matters which they have advocated, has had the effect to convince the 'Enlightened' of the necessity of more radical changes. Quite recently, an Armenian paper announced that a movement was in progress for the formation of a Reformed Armenian Church, on the principle of restoring the purity of doctrine and the simplicity of worship which existed at the time of the first conversion of the Armenians to Christianity. Another principle on which the movement is based, according to this newspaper authority, is the complete separation of civil and ecclesiastical affairs. The same paper professes to have authority to state, that a book setting forth the doctrines and proposed form of worship of this new church is being prepared and will be soon published; and that so widely is the movement regarded with favor, especially among the young men of the Armenian nation, that it promises to gather them all into it.

"I have reason to suppose that these statements are substantially true. But just what shape this movement will take, and what its results will be, of course none can now tell."

—The Dean of Carlisle, in a Lecture on Ritualism, speaking of the Church Union, said: "I say here with deliberation that I believe it to be the most formidable instrument in existence for the propagation of Ritualism throughout the country, and that, unless it be so exposed and explained that honest Protestants come out from it, it will be the most formidable weapon in aid of the reign of darkness with which we are threatened. I am happy to say that the heads of two of its branches have left it—Professor Burrows and Dr. Jebb—the latter because he did not approve of the Society's sanctioning Dr. Pusey's *Eirenicon*. I hope that is the beginning of the end. I have stated in print what has not been denied—that the members of that Society are united for the single purpose of upholding Ritualism. They state that they are determined to go with the Bishops, but when you examine what they have given up you find that they have given up nothing but what eleven lawyers have declared to be illegal. I will close this part of my subject with an earnest request that you will not be tempted by any sophistries in the world to give any support to the English Church Union. I will give you an instance to show that Ritualism is opposed to the principles and genius of the Church of England. If it be not, why was it ever abolished? What in the name of common sense drove all this Ritualism out of the Church of England if it always properly belonged to it? Have we, like the people in the *Arabian Nights*, been asleep and turned into stone for the last three hundred years, and must we turn back again to what we were three hundred years ago? The idea of a party in the Church calling upon us to do so is the most preposterous offer that was ever made. Again, the identity of Ritualism with the principles and practices, and ceremonies and dogmas of the Church of Rome at once proves that it is contrary to the principles of the Church of England. Why did the Church of England 'secede from the Church of Rome? Because she wanted to shake hands with the Church of Rome as Dr. Pusey does? No; but because she believed, and made people in Parliment swear that they believed, her doctrines to be damnable. Has Popery changed? Have we changed? No. How, then, can we seek to admit into the bosom of the Church the Ritualists who have been convicted over and over again of being Romanists, both in practice and principle? Why should we allow them to remain in our Church, and fraternize with them? In the celebrated Report of the Committee of the Lower House of Convocation it is stated, with regard to the Ritualists, 'In the larger number of cases we can see no proper connection with the distinctive teaching of the Church of Rome.' Now, none are so blind as those who will not see. The Bishop of St. David's stands aghast, and says he cannot comprehend how they shut their eyes so as to deny the direct Romish tendency of these proceedings. And he opens his eyes still wider when he hears one of the Prelates of his own Bench say that this present movement is not a movement towards Rome. If so, I ask, Where does it go? One likes to know where one is travelling; and if this is not the road towards Rome, I don't know any other road so good towards it. The Bishop of St. David's indignantly writes thus:—'Nothing, in my judgement, can be more mischievous, as well as in more direct contradiction to notorious facts, than to deny or ignore the Romeward tendency of the movement.'"

DOMESTIC OCCURRENCES.

DEATHS.

JACKSON. At Lucknow, Oude, March 21st, Martha W. wife of Rev Henry Jackson, of the Methodist Episcopal Mission.

BELL—April 20th, at Upper Colaba, Mr. John Bell, Superintendent of Police, aged 45.

WHITE—April 2nd, at Bombay, Herbert Evan, the beloved child of Captain White, R. E., aged 5 months.

MICHAEL—April 25th, at Breach Candy, of apoplexy, Mr. Stephen Henry Michael, aged 34 years,

MARRIAGE.

SMITH—NICOLSON—April 25th, in the Free Church, Bombay, by the Rev. D. C. Boyd, John Smith, Esq., Liquidator of the Old Financial, to Annie Grant, fifth daughter of the late Peter Nicolson, Esq., of Adelphi, Berbice.

Advertisements.

NOTICE.—MRS. EDWARDS is prepared to teach a limited number of Young Ladies, either as day scholars or boarders. Terms very moderate. Music, Drawing, French and German taught. Situation has a fine sea view, breeze, scenery, &c.

16*th April* 1867. Crow's Nest, Breach Candy.

BABA PADAMANJI'S ABRIDGEMENT OF MOLESWORTH'S MARATHI AND ENGLISH DICTIONARY, containing nearly 30,000 words. Price Rs. 5. With postage Rs. 5-8-0. Sold at the Education Society's Press, Byculla, Bombay; the Tract and Book Society's Depository, Esplanade, Bombay; and at the Author's, Camel Lines, Poona.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	As.
The Wisdom of our Fathers. Extracts from Bacon	1	0
do. do. do Leighton...	1	0
The Book of Psalms, in Parallelisms, with notes	1	0
Abbott's Young Christian	0	9
Divinity of Christ, Abbadie	0	12
Doddridge's Rise and Progress of Religion in the soul	0	9
Rejoicing in the Lord Jesus	0	6
Beveridge's Christian World Displayed	0	9
Burder's Pleasures of Religion	0	12
Bradley on Repentance	0	6
Brook's Mute Christian	0	6
Companion for the Chamber of Sickness	0	9
Cheever's Lectures on the Pilgrim's Progress	0	9
Council of Trent	0	9
Edwards on the Religious Affections	1	6
Charnock on Christ's Death	0	12
Bates on Spiritual Perfection	0	12
Adams' Private Thoughts, morocco	1	12
Howe's Living Temple	1	8
Bishop Hall's Select Works	0	12
Hodge on the Romans	1	5
The Sabbath-Day Book	1	14
Letters to Indian Youth, on the Evidences of Hinduism, Parseeism, Mahomedism and Christianity	0	4
The Parables Explained	0	9
The Vaudois Church, Monastier	1	8
The Bombay Flora, by N. Dalzell and A. Gibson	5	0
Learning to Act,	0	9
Learning to Converse	0	9

Depository, Verge of the Esplanade.

MESSRS. DRURY & GOODE,

GENERAL CONTRACTORS, &c.

INVITE inspection of their designs, with Price List, for Head Stones, Tablets and Monuments, which they are disposed to do at reasonable rates. 28 Parell Road, Chinchpoogly.

March 14th 1867.

REQUIRED an English School Master for the Mission School at Aurangabad. A Native convert is preferred. Salary Rs. 35 to begin with. Apply to Revd. James Wilson, Aurangabad.

BOMBAY GUARDIAN. Terms of Subscription: Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository."

Pnrited and published for the Proprietors, at the ORIENTAL PRESS, Bombay, April 27th 1867.